von red to make up an entire philosophy out of Atomology; but the doctrine of Atoms was to them only one part or member of the whole philosophic system, they joining thereunto the doctrine of incorporeal substance and theology, to make it up complete; accordingly, as Aristotle hath declared in his Metaphysics, that the ancient philosophy consisted of these two p&rts,

(pvcrioXoyia and *OtoXoyia* Or *J irpwrij* (jfuAocrcxj^a, **physio-**

logy, and theology or metaphysics. Our ancient Atomists never went about, as the blundering Democritus afterwards did, to build up a world out of mere passive bulk, and sluggish matter, without any *a^al* Spaonfptoc, any active principles, or incorporeal powers ; understanding well, that thus they could not have so much as motion, mechanism, or generation in it; the original of all that motion that is in bodies springing from something that is not body, that is, from incorporeal substance. And yet, if local motion could have been supposed to have risen up, or sprung in upon ' this dead lump and mass of matter, nobody knows how, and without dependence upon any incorporeal being, to have actuated it fortuitously; these ancient Atomists would still have thought it impossible for the corporeal world itself to be made up, such as now it is, by fortuitous mechanism, without the guidance of any higher principle. But they would have concluded it the greatest impudence or madness, for men to assert, that animals also .consisted of mere mechanism ; or, that life and sense, reason and understanding, were really nothing else but local motion, and consequently, that themselves were but machines and automata. Wherefore, they joined